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The Non-Subscribing Presbyterian

No. 291. DECEMBER, 1930.

TRUTH—LIBERTY—RELIGION.

"If it be possible, as much as lieth in you, live peaceably with all men."—Romans xii.: 18.

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EDITORIAL NOTES.

Christmas festivities, coming in the midst of the long, dark days, are the most welcome of the whole year. May they brighten many a home and many a heart at the forthcoming season, and with the New Year following so closely upon them, help to nurture a more abundant life in our Church, and revive the freshness and vigour of youth amongst our members. To all our readers we extend our hearty wishes for a Happy Christmas and a Prosperous New Year.

The York Street Congregation's Anniversary, with its enthusiasm, and also the United Service of our Congregations under the auspices of the Non-Subscribing Presbyterian Church and the Belfast Chapter of the Laymen's League are indicative of a revival in our midst, which, we hope, will have the effect of uniting us more strongly in the cause we all have at heart.

The Montgomery Memorial Committee is issuing a circular appealing for a substantial fund to enable it to provide a fitting memorial to the Rev. Dr. Montgomery, founder of the Remonstrant Synod of Ulster. The public work of this stalwart of our faith embraced various activities which have proved to be of lasting benefit to different sections of the community. Fuller particulars will be given in the next issue of the Magazine.

The visit of the Rev. Lawrence Redfern, M.A., B.D., of Liverpool, was an outstanding event, which made a strong impression on those who were privileged to be at the meeting held on October 22nd under the auspices of the Committee of the Ulster Unitarian Christian Association. A report of the lecture delivered on the occasion is included in the Magazine, and is from the pen of the Moderator (Rev. John Barron), who presided.

We regret to record in our Obituary Notices the passing of members of families long associated with our cause. To the relatives of all we extend the deepest sympathy.

It has been suggested that a suitable Christmas present to a friend, especially those abroad, is a year's subscription to the Magazine. We would gladly welcome an increased subscription list. It would enable us to enlarge the number of pages, and avoid the necessity of curtailing the number of reports. May we also appeal for funds to the Subsidy Fund, the Treasurer of which acknowledges with thanks the receipt of the following subscriptions during the month:—

Ballyhemlin Congregation, per F. M. Allen, Esq.	£1	0	0
Miss Ferguson, Bangor, per Miss Nelson		10	0
Banbridge Congregation Collection, per Miss E. M'Caw (hon. treasurer)	2	15	3

* * *

A TEXT FOR THE CLOSE OF THE YEAR.

"Go thy way till the end be; for thou shalt rest, and stand in thy lot at the end of the days (Daniel xii., 13).

CHRISTMAS.

"The birthday of God has brought to the world the glad tidings that were bound up in Him." That refers to a Roman Emperor "before Christ." Even so, the coming of the Supreme Teacher of the World liberated a great influx of life and light, making Him Saviour of the world from spiritual darkness and sin. "In Him was Life, and the Life was the Light of Men." The Life and Light were always there; man in his blindness and selfishness shut it out, but surely every Christmas lets more and more of it come in, and the "Adeste Fideles"—"Come, All Ye Faithful," should be a daily song, as, on the altar of our words and actions, the fire that we call "blessing" flashes from above.

The body and mind bear the marks of the experience of years, but within glows the flame of the spirit—"the eternal youth," "the hidden man of the heart," "the Christ child" that is ever ours.

There have been those whose chief devotional image was Christ blessing little children, or "the Good Shepherd," "the Crucified," or the "Risen Christ;" the choice according to temperament; but, as in the case of "Little Flower, St. Teresa," whose cult is widespread throughout the South of Ireland, it is the Child Jesus that claims the heart's devotion.

Above all, Christmas is the children's time, and to keep the festival rightly, pure hearts are wanted, and happiness, which is the soul's true atmosphere.

Ever the Church should stand in the world "the Body of Christ," radiating His magnetism of peace to men of good will, and by its mighty working, "mightily and sweetly ordering all things."

Wherever there is a Christian Church, by its very presence, apart from the activities in which its members are engaged, above and beyond that, the sum total of human misery should rapidly diminish. The spiritual power, "the grace" which flows through it, should **make that** possible. That Church, however, is not stone walls. The prophet writes of the stones of the walls and the beams rising up "to witness" against the worshippers who have been neglectful, and every empty church and every empty pew is such a witness. "Ye, as lively stones are built up a spiritual house." Christmas should mean "Life and more abundant life," with all the freshness and joyousness and hopefulness of new-born life to go forward into the New Year, into the work which makes us great; for the spiritualising of the world is the greatest work than can be done, however humble in outward seeming our part in it may be. Very lowly, very humble from the world's point of view were the beginnings of the Christian religion; but a world-wide civilization has been moulded upon it, and the mighty energies of the Eternal have been harnessed to the events of time, to bring in the perpetual Christmas, which is the Kingdom of God.

ULLIN.

RELIGION, SCIENCE AND EVOLUTION.

(By Rev. R. Nicol Cross, M.A.).

(Continued from November issue).

The trouble, of course, is that the Book of Genesis declares that God created the world and all the living beings in it in six day, and that He created each species of animal just as it is, and all at once; whereas science declares that creation has taken millions of years, and that the myriad species of animal have been slowly developed from more primitive species. And the unfortunate thing is that the religion of a lot of people depends, or they think it does, on the literal truth of the Genesis account. The Christian Church, however, is happily full of people who recognise that Genesis has in it not only prosaic fact but folk lore, poetry, and the theories of the Eastern people who wrote Genesis. They were not scientists, they had done no research into the order and laws of the universe. (e.g., they did not know the law of gravitation; they believed that the earth was flat; that if you sailed too far to the west you would tumble over the edge, and that the sky there, which you see, was the roof of the world, and in the lof-

above it was heaven, where God and His angels dwell).

Science has taught us, and we know with as much certainty, proof and demonstration) that these views are not true as we know our own existence. Religion no more hangs upon such errors in the Old Testament than it hangs upon the doctrine of the man in the moon or that the moon is made of green cheese, or that Adam was ruined by his marriage with Eve. You might just as well say that religion depends on the truth of every statement in Plato's Republic or the Koran.

Religion is man's sense of dependence on God, of the need of God. It is his obedience to the will of God and communion with God, Whom he believes to be the Spirit and Power behind all things. That is not affected by genuine science, which describes to us the process of things, traces the connections of cause and effect, analyses the constitution of things. It is not affected one iota by the consideration whether creation took six days or six hundred million years, so long as we realise that Intelligence, Purpose, Spiritual Power has operated in the making of it—and on that ultimate question, science as science, expresses no judgment; for it is not concerned with it.

The greatest leaders in science to-day will tell you that science does not attempt to give ultimate explanations of the universe, or of the tiniest thing in it. It describes the relations of things to one another, their behaviour, reactions to one another, having assumed their existence. It has discovered that evolution is the law of things. As Professor Arthur Thomson, of Aberdeen University, a man of deep religious spirit and sympathy, writes in his splendid work, "The System of Animate Nature"—"Evolution is the only known scientific way of answering the question, 'How has the present-day system of Animate Nature come into being?' (II. 367), and 'There is no other scientific formulation in the field.' " (369).

No other theory fits all the known facts and gives a rational, intelligent explanation of their history as evolution does. It is simply a hypothesis, but it is overwhelmingly supported, as a general method, by the convergent cumulative testimony of the various particular sciences.

But, as Professor Thomson, of Aberdeen, says, rightly understood, there need be no conflict between religion and science if each is true to itself, and does not encroach on the territory of the other illegitimately. Religion has no right to dictate to science what conclusions it much reach. It must be a religion of truth, consistent with all the truth the scientist reveals. It must accept all the facts, honour them as facts, and not obstinately reject any because they conflict with its so-called supernatural dogmas. For truth and fact are surely God's, and religion does no honour to Him by rejecting them for its own ideas and prejudices for the supposed comfort of believers.

On the other hand, it is widely admitted to-day by scientific men that mystery still remains; it still surrounds the origin and the end of all. And so far from decreasing man's wonder, reverence and adoration, it only widens and deepens, and strengthens these feelings, which lie at the root of genuine religion. Every step in science only extends man's discovery and experience of the rationaltiy of the universe, and thus gives further ground for belief in an intelligent, rational mind in and over it. To-day the doctrine of evolution has become one of the greatest supports of a thoughtful religion. For in the gradual progress of animate being from lower to higher, in the great fact and law of development from matter to animal, animal to man, from material to vital and vital to spiritual. It gives a meaning and worth to, and indicates a purpose in, the cosmic process, and human history and life, such as the doctrine of sudden creation to a perfect state fails to give. Evolution has become a very precious possession of the educated and religious world to-day.

FOR THE CHILDREN.

I'm sure you all read this column (which was for your very own selves) in last month's number. I hope you

carried out the mysterious rites of Hallowe'en and thoroughly enjoyed them.

Well, now; you are all beginning to think of Christmas, and the fun you will be having then.

We all think of Christmas as the children's time, you know. Because of our Lord Jesus Christ, who was once a baby like us all, and who became the best man that ever lived; so good and kind that even bad people loved Him; so good that we put Him next to God in goodness. Because of Him we keep this festival of Christmas. Although we do not know the exact date of His birth, still we set aside this day as one on which to remember Him by trying to carry out His principles of love and kindness to all; especially to the children and to any who are sad and lonely and have few friends to remember them. We must not think of what we expect to receive, but of what we can give and do to make others happy.

Now, after this little homily, I'm sure you would like to hear of a couple of jolly games or romps you could indulge in at Christmas time, and also some puzzles, or rather general knowledge questions that I have in my mind that you could try to solve when you are tired of playing games. The Hassock Game is the first:

You take an ordinary small hassock and stand it up on one end in the middle of the floor, where a very light touch will knock it over. All the players now take hands and form a ring round the hassock. Each one tries to make his or her neighbour touch the hassock, for whoever sends it over gets out. You must be very careful, however, that while you are trying to make somebody else knock it down that you yourself are not pulled towards it by your neighbour. The game goes on until everybody is out, and the last one in wins the game.

Next comes **Musical Bumps.** This is played in the same way as the old-fashioned game of Musical Chairs, with this exception—that when the music stops, everyone has to sit down very quickly on the floor; the last one to do so going out. The one remaining in the longest, of course, wins the game.

Now for the Questions. The answers to these will be printed in next month's issue.

1—What is a "Woffler?"

2—Name two famous Irishmen made famous in song. Name the songs.

3—How do porpoises move?

As my space is very limited, I will close with just saying: Dont' forget that the proper dance for the Christmas party is the old-fashioned Sir Roger de Coverlay.

If you want to know the right way to do it, just look up the account in Pickwick Papers of the Christmas Eve Party held at Manor Farm, Dingley Dell, and copy Mr. Pickwick. Then there'll be some going, I warrant you.

Wishing you all a Very Happy and Merry Christmas.—L.S.

MRS. M'CLURE ON CHURCH UNITY.

"It's quare, Miss," said Mrs. M'Clure, handing me the fresh soda bread. "What's queer, Mrs. M'Clure?" said I. "That nobody makes soda bread like you?" Mrs. M'Clure looked as if she would like to be severe over the frivolity of the remark, but was too pleased with the compliment. "Well, miss, as to that, I always think of the good words about the diversities of gifts." "And you must remember, too, that gifts should not be hid," said I. "Mind you make soda bread for me every time I come, or it will be hiding your gift, and that would be very wrong. But what is queer?" It's all this writin', miss, about unity. There's that paper you sent me in the summer, about all the writin' of the larned men in London, who met at ——. I don't rightly mind where." "Lambeth," I hazarded. "Ay, miss, that's the name. There was a power of talk about that. Then there was some other larned man among them ones who calls themselves Congregationalists, who said that wouldn't do at all. And that paper you're always sendin' me said that them larned men in London were goin' to hold out for, what do you call them words they say in the Church every mornin' mostly? Not that short one, that most people could agree

with, but the long one, with all them long words in it. "The Nicene Creed?" I said. "They did repeat that during the Lambeeth meetings; I am not sure how often." "Ay, miss, that's the name. Well, your London paper said that couldn't be said by us ones, not if we tried ever so, and it seems to me the way of it is this: Every single Church has something different from the rest. "Yes," I said, interested in the line the talk seemed to be taking. "And the thing about Unitarians is that we haven't any one thing which we say people must hold and believe if they—" Here I was cut short. "In all them Churches, they say, we can unite with the rest of you handy, if you will just take what we mind about most and let us keep that, and you ones are not to keep anything that makes you different from us. It's like my soda bread. I have to blend the bakin' soda and the buttermilk, for it's all turned into something different. Now, suppose the soda said, 'I'm not goin' to be mixed with anything unless I can keep on bein' just the same I always was,' and you got all the soda in the bread." "That's an excellent idea," said I. "You would get a cake like the one Jean makes, with nasty little specks of soda all through it." Mrs. M'Clure was obliged to smile. "Jean doesn't rightly know how to bake breed, miss. She's that busy thinkin' about a new hat, or what frock she can put on for the next soiree, that she won't take the trouble to blend the soda right." "May I have some more tea?" said I. "I never get such a cup anywhere alse. It must be the water. "It's my impression, miss, it takes more than watter to make a good cup of tea. As I told Jean's mother, what you don't put into the teapot you can't take out. But, anyway, I was talkin' about them Churches, and this is what is quare: Nowadays every single Church has something that it won't give up. They'd all be united right enough, if the other one would do the givin' up, but here's the quare thing: Hundreds of years ago, St. Patrick preached hereabouts, and everybody believed what he said, and they were all of the one way of thinkin'. What happened to make them all go different ways? Did anyone ever try to make them give up what St. Patrick told them?" "No," I said, but lots of people told them they should believe a great deal more, as well, and that has made all the trouble." "Well, miss, what I'm trying to get at is this: They were followin' Christ and St. Patrick first, before those people came and talked to them. Now, wouldn't it just do if people just went back to following Christ and St. Patrick again, and let anyone who wants to believe all them other things believe them, and not say that anybody was to be—I don't rightly like to say the words, they sound so bad, but you know what I mean, because all the same things aren't believed by everybody. It's like my soda breed. If there was no soda or buttermilk, there would be no cake, but you may put in currants or raisins and it'll do no harm." "Or put in nothing at all," I said. "I like it just plain, as you make it." "Ay, and that's the way with the Churches, perhaps. Why can't the people who like their religion just as it came first, have it, and the others have their things put in, and we all just go together, as they did in the old days? Isn't it just the things that everyone believes that makes religion, and can't everybody unite over them?" "Did you ever hear of a very wise man called Carlyle?" Mrs. M'Clure reflected. "I heard the meneester tell of him whiles, miss. "Well, he told a young Unitarian minister that he should preach what every man believed." "That's right," said Mrs. M'Clure, smiling.

DORA MELLONE.

OUR SPIRITUAL OBJECTIVE.

Under the auspices of the Ulster Unitarian Christian Association, a public lecture was delivered by the Rev. L. Redfern, M.A., B.D., minister of Ullet Road Church, Liverpool, on Wednesday evening, October 22nd, at the Central Hall, Belfast, the Moderator presiding. Tea and refreshments were provided, which were specially welcome on a cold, wet evening, many of the audience having travelled considerable distances. Excellent musical items were rendered by Mrs. John Allen and

Mr. J. Laird, who were both heartily encored. Mrs L. W. M. Hay was the accompanist. The lecture was listened to with rapt attention and evoked prolonged applause, Mr. Redfern proving himself a consummate orator. In the short space at our disposal it is impossible to do justice to an utterance which so profoundly held the interest and stirred the emotions of the audience. Mr. Redfern, in dealing with "The Spiritual Objective of the Unitarian Church," showed that two great tendencies prevailed in the Christian Church under the heads of the priestly ministry and the prophetic ministry, in some branches of the Church better understood as the ordained and the charismatic ministries; the theory of the former being that there was a special grace bestowed upon the Church, above and beyond the force of devotion generated by worshippers, or the proportionate response called forth; this grace necessitating a priesthood as its intermediaries, and which was evoked and drawn upon by ceremonial worship. Supreme value was placed upon the meticulous performance of eveery detail and the exact wording, so that if by any chance there should be an alteration in any of these, it would have a disturbing, jarring effect upon the worshipper. Taking as an extreme of that type of worship the Roman Catholic Church, the antiquity of its procedure and the force it had gathered by the usage of centuries, had built up an authority, apart from all argument of reason, demanding implicit obedience. An authority which with the freedom of thought of this transition period was bound to be severely tested and shaken. Yet, none the less, in the presence of the altar, with its tabernacle and its lights, the worshippers intensely realised the presence of God; but, it must be said, to a great extent in forgetfulness of that Presence in Nature outside, in social life and work, though it made for the cultivation of reverence. Such was the extreme of the first tendency.

There were, however, equal degrees in the opposite tendency, where freedom of thought was concentrated upon, in the almost colloquial form of worship, without the dignity of liturgical diction, and an incessant reiteration of problems. Glancing over the church notices in a Saturday's evening paper on one occasion the lecturer was struck by the repetition of the word "problem." "The problem of Ghandi and India," "The problem of youth," "The international problem"—it seemed as though the disease of "problemitis" had infected the Churches.

A problem is something that is "veiled," but if a minister gives his people the idea that he is simply a solver of problems—which he can't and doesn't solve—his influence will soon be gone. There is then a danger to draw on sensational methods to draw crowds, and that cannot go far without sacrifice of sincerity. The comfort for which the hearts of people crave is denied by the doubting attitude induced by "problemitis," and it is then that this conservative in religion finds his opportunity, and "fundamentalism" gains a stronger grip on the masses, while it repels the more intelligent section. In economics "inflation" means a paper currency without a sufficient gold backing, and in "fundamentalism" there is the circulation of formula, unassociated with reality. The late Charles Spurgeon, from his own point of view, was a prince of preachers, so that in the crowds that went to hear him people were maimed and injured at times; yet the only monument to Spurgeon's work to-day is in the Orphanage which he founded. His social work left its mark, when his teaching was oblivious to the piling up of the destructive forces of national and social hatreds and rivalries which broke out in the Great War, and in one day made more orphans than Spurgeon's Orphanage could provide for in a quarter of a century.

In Spencer's "Fairy Queen," under the imagery, Holiness and Truth are represented as companions, but in time, the two part, and Truth becomes hard and cruel, a ravening lion. Holiness finds a companion in Sophistry, and apart from each other Holiness and Truth have become harmful to the world. In time, however, after bitter experience, they join together and become a blessing.

In academical circles there is a growing concern over the soullessness that seems to be winning its way in the

younger generation. Dr. Phillips Brooks in dealing with a student who was full of doubts and inclined to challenge all religion, induced the youth to write on a sheet of paper, or half a sheet, what he believed, and the student wrote that he believed in taking Christ as his example. "Do that," said the Doctor, "and leave the doubts to themselves." Our spiritual objective was, therefore, to value the richness of the beauty of the spiritual life which the traditions of the past had to give us, and combining that with the utmost freedom of thought, to be assured that a spiritual harvest for the world awaited the sowing which had been accomplished by Unitarians and the Free Christians. While laying the foundations of our future mental structure, let us not be too ready to forsake the old house, which had long been our shelter.

A vote of thanks to the lecturer was proposed by Mr. C. J. M'Kisack, seconded by the Rev. A. L. Agnew; and to the Chairman and to those who had provided the tea and supplied the musical items, proposed by the Rev. W. T. Tilson, seconded by Mr. H. R. Andrews.

The Moderator closed the proceedings by pronouncing the Benediction.

OBITUARY.

PETTIGREW—October 17th, 1930, at her residence, 19, Eglantine Avenue, Belfast, Matilda, widow of John Graham Pettigrew, formerly of New York, and daughter of the late Robert M'Calmont, Belfast.

OSBORNE—At his residence, "The Booten," Nr. Comber, Co. Down, on October 28th, 1930, Francis Lindsay Osborne, brother-in-law of the Rev. Alex. O. Ashworth. Interred in the Unitarian Church Burying-Ground, Comber, on November 1st, 1930.

OSBORNE—At his residence, 11 Marine Parade, Holywood, Co. Down, on November 18th, 1930, Thomas Edens Osborne, F.R.S.A.I., brother-in-law of the Rev. Alex. O. Ashworth. Interred in Holywood Cemetery, November 20th, 1930.

HENNING — At his residence, 17 Edward Street, Newry, on October 22nd, 1930, Andrew Henning, the beloved husband of Eliza. A. Henning. A devoted member of the First Presbyterian (Unitarian) Church, Newry, for many years.

LATE MR. T. E. OSBORNE.

The Maypole flag in Holywood was at half mast on the 20th November in honour of Mr. Thomas Edens Osborne, F.R.S.A.I., whose funeral took place from his residence in Marine Parade to Holywood Cemetery.

The Board of Governors of the Royal Belfast Academical Institution was represented by Sir Robert Baird, D.L. (vice-chairman), Rev. J. A. Kelly, Mr. L. Wallace, Mr. C. J. M'Kisack, Mr. Wm. M. Crawford, secretary; Mr. John Clarke, registrar, and others.

The Belfast Naturalists' Field Club was represented by Mr. Wm. Crawford, B.Sc., F.E.S.; Mr. Albert Campbell, Mr. Robert Bell, Mr. R. J. Welch, M.Sc.; Mr. Alexander Davison, F.R.S.A.I.; Mr. James Orr, M.B.U.O.; Mr. R. S. Lappin, M.A.; Mr. Joseph Skillen, secretary; Mr. E. J. Elliott, Mr. J. A. S. Stendall, M.R.I.A., members of Committee; also Mr. Arthur Deane, M.R.I.A., and Mr. F. A. Heron, D.L.; while the Belfast Natural History and Philosophical Society was represented by Mr. W. Bel-Burrowes, F.R.S.A.I., treasurer; Mr. D. E. Lowry, J.P., and others.

Rev. A. O. Ashworth, Bloomfield, and Rev. E. Lockett conducted a brief service at the house and the latter officiated at the grave.

The chief mourners were Messrs. Thomas Osborne (son), James Osborne (brother), William Nelson, Rev. A. O. Ashworth (brother-in-law), J. Osborne, James Osborne, F. Osborne, Frank Osborne, and John Osborne (nephews). Beautiful wreaths came from the relatives and friends.

Messrs. Melville & Co., Ltd., Townsend Street, Belfast, had charge of the funeral arrangements.

REPORTS.

Cairncastle.—The installation of the Rev. Thomas Munn took place on Wednesday, November 12th. The Meeting House was filled, neighbouring congregations being well represented, the Rector of the parish and the local Presbyterian Minister being also present. The sermon was preached by Rev. Geo. Price Jones, Crumlin; the questions to

Minister and congregation by the Clerk of Templepatrick Presbytery the Rev. J. Miskimmin, B.A., who also gave the address to the newly installed Minister. Rev. Thos. Munn made a declaration of religious principles, basing his stand on the fundamentals of the Fatherhood of God and the Brotherhood of Man. The address to the congregation by Rev. Felix Holt, of Ballymoney, who also gave the Benediction, brought the service to a close.

High tea was provided in the Schoolroom, the accommodation being all taken up by the large company present. The toasts were to the King, the Governor-General of Northern Ireland, Non-Subscribing Presbyterian Church, Presbytery of Templepatrick, Ministers of other denominations, and to the ladies and friends who had assisted in providing the repast. The Moderator of the Church presided.

A very hopeful, cheery note was sounded throughout the proceedings, which promised well for a happy and prosperous ministry.

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WOMEN'S LEAGUE.

First Church (Belfast) Branch. — The winter session opened on October 1st, and it was arranged to hold meetings weekly, evening and afternoon alternately. On October 1st Mrs Glynne Davies gave an address on "The Origin of Life." On October 8th Mrs. Hume, O.B.E., gave a talk on a holiday in Switzerland, and on November 5th, Miss Hutton read a paper on "Erasmus and Martin Luther—A Contrast." The thanks of the members are due to these ladies for their excellent addresses, which were much appreciated.

On October 29th a Hallowe'en party was given in the Central Hall, and was very largely attended. Members from almost all the other branches were present. After tea a very merry evening was spent in games and competitions of different kinds, varied by songs by Miss E. Irvine and recitations by Miss Brown, all of which were thoroughly enjoyed, and hearty thanks are tendered to all those friends who so kindly helped to make the evening a success.

Mountpottinger.—On the 10th Nov. a meeting of the Women's League was held. It was opened by our President, Mrs. Ewbank. She extended a hearty welcome to the Rev. A. L. Agnew, B.A., who gave us a lecture illustrated by very interesting views on his journey and stay in Switzerland. Mr. Agnew has the happy knack of holding his audience, and his part of the programme was all too short. Our Secretary proposed a vote of thanks to him, which was seconded by Mr. Harold Thomas, who referred to the wonderful work done by Dr. Rollier, in prolonging the lives of those who find it necessary to resort to the curative properties of the sun and air of the Swiss Eminences. We trust we shall be privileged to listen to many more of Mr. Agnew's valuable and heartening addresses. When extending the thanks of the meeting to the lecturer, Mrs. Ewbank also expressed the appreciation of the services rendered by the three gentlemen of York Street Church in manipulating the lantern, the type of which greatly interested several of our gentlemen friends. Tea was served at the close of the lecture. There were about sixty present.

Clough.—For the Harvest Thanksgiving, Clough Non-Subscribing Presbyterian Church was chastely adorned with fringes of corn and chains of wild rose berries carried round the whole of the interior—all this the work of a loyal band of ladies. At all the services there were full congregations. Rev. A. L. Agnew, of Belfast, was the preacher on Monday evening. On Sunday evening "The Hymn of the Reapers" was sung with charming expression by Miss Gertrude M'Murray, Miss Fisher presiding at the organ with much ability.

Rev. J. Shaw Brown delivered a very striking address.

Belfast Domestic Mission. — Harvest Services were held in the Mission on Sunday, October 19th, when the Rev. R. N. Cross, M.A., gave the afternoon address. The organist, Miss Florence Newman, L.R.A.M., had arranged special music, and Miss Adelaide Beattie was an acceptable soloist. The Missionary preached in the evening, and both services were well attended. Week night activities have been resumed

after an interval to allow the interior renovations to be completed. In freshly decorated rooms the Social Service Girls' Club gathered 80 junior and 50 senior members together under the able leadership of Miss Montgomery. The Women's League opened on Oct. 27th with a devotional service conducted by Mrs. Glynne Davies, assisted by Mrs. Hay at the organ, and Mrs. Hamilton as soloist. Through the generosity of an anonymous donor a Primary Department for the Sunday School has been furnished, and it will be inaugurated by Mrs. E. R. Jackson, on Sunday, November 9th, at 3 p.m. The Scouts, under Mr. Downey, are to be re-organised, and it is hoped that renewed vigour will be experienced in all the various organisations.

Warrenpoint. — There was a large congregation present on Sunday afternoon, Oct. 26th, when the annual Harvest Thanksgiving Service was held. The interior of the building was very artistically decorated with flowers, fruit and harvest emblems from the garden and field, and presented a real festival appearance. The choir, which was augmented by friends from the Newry Churches, rendered the beautiful anthem "The Joy of Harvest" (Maunder). Mrs. M'Kinstry gave a delightful rendering of a solo. Mrs. Slipper, with her accustomed ability, presided at the organ. The service was conducted by Rev. Alex. Gordon, M.A., Belfast. He preached a thoughtful and inspiring sermon from the words "For Thy Sake" (Genesis, chap. 3, part of verse 17).

Ballyclare Old Presbyterian Church.—Harvest Services were held on Sunday and Monday, October 26th and 27th. The Church was tastefully decorated for the occasion, and the services were well attended, particularly the Sunday evening service, when the building was taxed to its utmost capacity, and still many were unable to gain admittance. The music, which was a feature of the services, was in the care of Mrs. Moore, A.L.C.M., and consisted of the following items: two anthems by the choir—"God is a Spirit" and "Bless the Lord," the solo parts being rendered by Miss M. Kerr and Mr. J. Harson; duet, "The Lord is My Shepherd," by Mrs. M'Connell and Miss Gardiner; solos, "The Lord of Love," by Miss Moore; "Just For To-day," by Miss M. Douther, and "The Lord is My Light" and "Beyond the Dawn," by Mr. Saunder Johnston. The services on Sunday were conducted by the Minister. The preacher at the Monday evening service was the Rev. J. G. Davies, of Comber, assisted by the Rev. John Begg, Larne. Mr. Davies gave a very helpful address, which was listened to with interest and greatly appreciated. The soloists were the Misses Florrie Beattie and Sadie Easton, and Mr. Andrew Warwick. At the close a social was held, to which all members and friends were invited.

Banbridge.—One of our faithful members, Mrs. Arnott, has suffered great loss in the death of her only brother, after a short illness. Staff-Sergeant Thomas Wm. Seawright, R.C.E., son of the late William and Isabella Seawright, died in the Deerlodge Hospital, Winnipeg, and was interred in the Elmwood Cemetery, Winnipeg, with full military honours. Mrs. Arnott is now the sole surviving member of a staunch Unitarian family. Mr. Seawright had contemplated returning to, and settling down in the homeland early next summer, which makes the loss all the more pathetic. The deepest sympathy of very many friends is extended to the widow and sister in his very sad bereavement.

Mountpottinger.—The annual Harvest Thanksgiving Services were held on October 19th, being conducted in the morning by the resident Minister, and in the evening by Rev. J. D. Davies, of Moneyrea.

The Church was tastefully decorated by the Women's League, assisted by some of the Church Committee. In the afternoon there was a Musical Service, when a Cantata, "The Rolling Seasons," was given by an augmented choir under the conductorship of our organist, Mr. H. Shepherd. The soloists were:—Miss F. Forbes (soprano), Mrs. J. Allen (contralto), Mr. A. Galway (tenor), Mr. Sam Adams (bass).

Mr. W. J. Harvey, of Holywood, took the organ at very short notice.

The whole Cantata was very pleasantly rendered and showed that a great deal of hard work had been put in at rehearsals.

On behalf of the Church members, Rev. J. H. Ewbank returned thanks from the pulpit to all those who had helped with the Cantata. The members of the Women's League very kindly entertained the choir and friends to tea after Service, and this was much appreciated, especially in view of the bad weather prevailing.

CHRISTMAS BOOKLETS.

"The Old Man of the Stones," a Christmas allegory, by R. H. Moltram. Price 6d. "The Legend of the Christmas Rose," by Helen K. Watts. Price 4d.—London: The Lindsey Press, 5, Essex St., Strand, London, W.C. 2. We have received the two booklets mentioned above—both very suitable for the Christmas season. The first is an allegory explaining the progress of men's thoughts and their modes of worship from the time when they set up magic circles of huge stones to the present day. It would be very acceptable enclosed in a Christmas letter or parcel; also "The Legend of the Christmas Rose." This is a dainty little booklet. The verses are beautiful and the price negligible. Need we say more, except that we ourselves intend to order a number of this booklet for Christmas purposes.

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